THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." I. CORINTHIANS 3: 16-17.

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MISSIONARY WORK*

DAVID O. MCKAY

OF THE COUNCIL OF THE TWELVE

"AND JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28: 18-19.

We are told that the word "power" which Jesus uses in this passage means both power and authority. The four meanings given in Prof. Thayer's Greek-English dictionary are: (1) "Power of choice"; (2) "Physical and mental power; the ability or strength with which one is imbued and which he either possesses or exercises"; (3) "The power of authority and right"; (4) "The power of government," (generally translated authority).

All this power and authority Jesus says was given unto Him—"the power of life, the power of love, the power of control, the power of comfort and aid in every need, in every place, the power of the Holy Spirit to convince the world of sin, to convert the soul, to guide unto all truth, to fill with heavenly influence, to direct the Church." Commenting upon the significance and meaning of this passage Dr. Polaubet says:

"Because Jesus had all power and authority, He had the right to say to His disciples: 'Go, I can make your going successful; therefore, go, be aggressive. Do not wait for the people to come to you, but go to them.' The disciples literally obeyed this command and went everywhere preaching the Gospel."

*Address given over radio station KFPT, Salt Lake City, Utah, January 11, 1925.

I have chosen this particular passage from many others which bear upon the same subject and have submitted these comments to emphasise one of the greatest impelling powers behind the great missionary movement of the Church of Christ, viz.: to announce to all the world that Jesus Christ has again delegated the same authority to men, which He gave to His former apostles, and has once more established His Church upon earth. As the Saviour authoritatively commissioned His apostles of old, so has He authoritatively commissioned men to-day. Missionaries are abroad declaring this wonderful message.

Equal to this as an impelling force is the Church membership's realisation of the transforming power of the Gospel. Every true member knows that obedience to the Gospel brings to individuals new motives, new ideals, new assurance that it will produce ideal conditions in society and bring to each nation that new life and love of service which will eventually establish the long-hoped-for peace and good will.

Add to these two great purposes as impelling factors the Divine injunction renewed in this dispensation to preach to every nation, kindred, tongue and people and you have three fundamental principles guiding the missionary work carried on by so-called "Mormons."

Thus impelled, Elders, authoritatively ordained and set apart began missionary work as early as six months after the organisation of the Church. In the month of October, 1830, missionaries appointed to "go into the wilderness among the Indians," preached the Gospel and distributed the Book of Mormon, the record of the Indians' forefathers, to three leading tribes in New York, Ohio, and part of Missouri.

During the succeeding seven years the work continued in parts of the United States and Canada. As early as June, 1837, Elder Heber C. Kimball was set apart to preside over the English Mission. Later, Orson Hyde and Willard D. Richards were appointed to accompany him. They were joined also by Elder John Goodson of Canada. These Elders landed in Liverpool, July 20, 1837; three of them were penniless and had no means of obtaining any money excepting that which Elder Goodson might share with them. Literally, then, without purse or script these Elders stood on the docks of Liverpool facing the mighty responsibility of opening the great British Mission. True servants of Christ they were—seeking only the good of the world and the glory of God.

On Christmas day following, Elders Kimball, Hyde and Joseph Fielding held the first public conference of the Church in England. On that day about three hundred members of the Church assembled in a large and convenient building known as the "Cock Pit." It was on that occasion that the first public discourse was delivered in England on the Word of Wisdom.

Such was the humble, almost obscure beginning of the missionary work in Europe. However, as the mountain streamlet, augmented by a thousand rivulets becomes the mighty river that makes valleys blossom and commerce flourish, so the influence and work of these few ardent missionaries has continued to increase until not tens but hundreds of thousands of honest Englishmen and women have received a testimony of the Gospel and joined the Church of Christ.

"Their echoes roll from soul to soul—
And go forever and forever."

True to the injunction to preach it to every nation, Elders were sent to the Polynesian race as early as 1843. The story of the opening of the Tahitian and later of the Hawaiian, the Samoan, the New Zealand and the Tongan Mission is one of devotion, of deprivation, of self-sacrifice, of love, seldom, if ever, excelled by any missionaries among any people in any age of the world.

These were but the beginnings, for the work was pushed forward rapidly. It mattered not that the membership of the Church was small, and because of misunderstandings and persecution that it was moving from state to state; it mattered not that poverty, gaunt and merciless, was almost its constant companion; it mattered not that the men called to go to the islands of the sea had little or no money, and some of them scarcely a pocket in which to put money if they had had it—the missionary work even within the first twenty years made wonderful strides towards its world-embracing destiny.

As early as 1849, Benjamin Richards and George Baker sailed on the barque *Sharp*, bound for Calcutta, India, thence to Singapore. At Calcutta, with others of the crew, they were discharged, and pending their obtaining a position on another boat, went to board at the "Sailors' Rest."

While there, they met the chaplain of the Home, a Mr. Morris White who introduced them to the Plymouth Brethren, some of whom became much interested in the message of the missionaries. However, the missionaries left Calcutta without performing any baptisms. But some of the seeds of truth sown had fallen upon fertile soil. This beginning of the work in Asia is as full of interest and significance as Paul's call to Macedonia, and the subsequent conversion of Lydia, a seller of purple. A Mr. W. A. Sheppard, representing this band of Plymouth Brethren, sent a letter to Elder Orson Spencer, then in London, requesting more information and literature. In response, Elder Joseph Richards, a sailmaker by profession, was dispatched to Calcutta. He secured a position on the ship *Glorioso* and "worked his passage" to India. The officers of the barque told him he might remain in Calcutta providing he could furnish a substitute on the ship. Being unable to do this, he had only a very short time with the little band of

investigators; but during his short stay baptised James P. Meik and his wife, Matthias McCune and Morris White, the chaplain of "Sailors' Rest." These were the first persons baptised by authority of the Redeemer on the Asiatic continent in this dispensation.

Later, the missionaries entered Turkey and organised the Turkish Mission, now the Armenian Mission. A beginning has been made in Japan and the door opened to 400,000,000 in China. With the missions in the United States and on the continent of Europe everybody is more or less familiar. Suffice it that to-day there are twenty-three fully organised missions in different parts of the world, embracing one hundred eighty divisions, called conferences and six hundred fifty-three organised branches. In the field at present there are approximately one thousand eight hundred regularly appointed missionaries who are assisted in their missionary work by 116,500 members of branches. This is exclusive of the missionary work carried on in the stakes and wards of the Church.

One of the many commendable phases of missionary labour is the work done in schools conducted in some of the missions, particularly among the Polynesians. In a general report I made to the General Authorities, I referred to these schools as "remarkable institutions," and so they are. They constitute a system that makes it possible to give not only a common school training but fair instruction in the principles of the Gospel to everyone enrolled, and they offer this advantage in nearly every village and hamlet in organised missions. Nor are these schools insignificant. Four of them are well-established centers. There is one at Laie, Oahu, having associated with it a plantation of 11,000 acres; one at Manpansanga, Tutuilla, with a village and cocoanut taro plantation, representing an investment of approximately £10,000; another at Sauniatu, Opolu, with a plantation and village worth £20,000 or more. The Maori college at Hastings, New Zealand, has an equipment and farm exceeding in investment any of the others I have named.

Besides these principal centers, there are twelve other schools in Samoa, five in Tonga, and application has already been made to establish one in Aleppo, Syria. They are free schools, free to all, irrespective of creed or colour, and are conducted without one penny of expense either to the community or to the state. This unparalleled condition is made possible through the unselfish, Christ-like spirit of Elders and sisters who not only teach without compensation, but also pay their own expenses. So far as I know the like of it cannot be found in an organised way in all the world.

During the last three years it has been my privilege and supreme pleasure to meet personally, to converse and to worship with many of these missionaries throughout the world. Their integrity, their willing performance of every duty, their leader-

ship and the spirit that inspires them are a testimony in themselves of the potency and uplifting power of so-called "Mormonism." Clean and wholesome in their lives, devoted and self-sacrificing in their efforts to teach and to preach the truth, they are an honour to their parents, and are worthy representatives of the Master whom they serve. Obedience to Gospel principles has made them so. What more practical evidence of the uplifting power of "Mormonism" should the world require?

Nothing, I think, so emphasises the blind prejudice of the world at large toward "Mormonism" as its attitude toward these missionaries. In slandering them the world's harshness and bitterness has no limit. No epithet has been too vile to hurl at them; no condemnation too severe. Their enemies have chewed the cud of slander against them, and thought it a sweet morsel. The tirade of abuse hurled against the Latter-day Saint missionaries, in accusing them of base aims and of immoral purposes is one of the most unjust, not to say infamous things of which a prejudiced world is guilty.

How far from the truth these vituperative articles are may be glimpsed by the following incident:

A few months ago, there arrived in Liverpool a company of Elders who were en route to various parts of the European Missions. Their arrival roused vain imaginings of a scandal-monger who evidently was not aware of the fact that such companies were coming and going about every fortnight. Without any investigation or even inquiry into the matter, he rehashed the vicious, yet often-refuted lies about the Elders. His insinuations about the morality or rather the immorality of the Elders were as base as a depraved soul could make them. All well-informed persons knew he had built his own scarecrow and was shooting at it as a thing real; but the uninformed, the ignorant, and the gullible would be further blinded by his lies. I noted the incident particularly because one Elder in that party was carrying a present to a companion already in the field. The present was from the companion's mother. On the packet was written a message of only three words—a "Mormon" mother's message to her missionary boy. The words were these:

"Quinn, keep clean!"

Such is every "Mormon" mother's most heartfelt wish and prayer for her son! Keep clean! Clean in thought, clean in words, clean in spirit, physically clean, morally pure and spotless. When we read the calumnious article against Quinn and his companions, we knew that with Shakespeare we could say truthfully of the author: "Thou wrongest gentlemen who are as far from thy report as thou from honour."

Notwithstanding calumny, humiliating shrugs and sneers, and sometimes bitter persecution, it is a great privilege to be engaged in the missionary work of the Church. Everyone working therein

gains by it. "Men gain spiritual life by imparting it. They gain clearer views of truth by teaching others. They grow richer in all that is best in life by giving freely of that which God has given them."

"The fountain that gives what it receives is fresh and clean and beautiful. The bog that receives and does not give is malarious, foul, reptile-haunted!" In things pertaining to truth, the more one gives the more one has; the more love one gives his fellowmen, the greater becomes one's power to love.

It should be, then, not a duty, but a privilege for everyone to be a missionary.

"Go ye, therefore, and teach all nations." Such is the command of Christ, the Head. We cannot disregard it and remain in His Church. So long as there is one nation without the Gospel, so long as there are individuals who have not heard the message that God has again spoken, and again authorised men to establish His Church and authoritatively to administer in its affairs, so long must the missionary work continue.

To declare the restoration of the Gospel through the youthful Prophet Joseph Smith, to give all nations an opportunity to partake of the transforming power that follows obedience to the Gospel, to fulfil the Divine injunctions to preach to all peoples peace on earth and good will to men constitute the only impelling motives behind the most significant and inspiring missionary movement in the world.

All members of the Church, all peace-loving men should be glad to contribute time, talents and means to this world-saving work.

"I made life sweet," my Lord will say,
When we meet at the end of the King's highway.
"I smoothed the path where the thorns annoy,
I gave the mother back her boy,
I mended the children's broken toy,
And what did you?" my Lord will say,
"As you travelled along the King's highway?"

"I showed men God," my Lord will say,
"As I travelled along the King's highway;
I eased the sister's troubled mind,
I helped the blighted to be resigned,
I showed the sky to souls grown blind,
And what did you?" my Lord will say,
When we meet at the end of the King's highway.

—R. A. Davis

God bless the missionaries who are doing what they can to make life sweet and to show the way to God!

To rejoice in the happiness of others is to make it our own.—James.

GROPING

WE ARE restless creatures, never at peace with ourselves, never content with our lot, ever in search of an abiding-place, and finding no rest for the sole of the foot. The birds of the air and the beasts of the field take no thought, but man searches and questions and will not be stilled.

"Who is God?" asks the grave-eyed self. I don't know. I look into the sky on a night when it is deep dark blue, filled with swimming stars. Over my head arches the Milky Way; a spray of star-dust shot through with millions of gleaming stars—a gesture of the Creator.

"True," says the prodding soul, "the loveliness of this earth is past knowing, but why am I here? I work and I play; I suffer agony and again I rejoice greatly. I pass away as I came, a lonely, questing stranger, groping endlessly. Why?"

I don't know. On the plains of Judea there was born in a manger a Child of poverty. A star lighted His birth and sank from sight. He struggled and lived—a man of sorrows, acquainted with grief. He was blameless; there was no fault in Him—yet He died the death of a malefactor. Died, and lives always.

Countless hosts of men have come here asking the same question and answering it by their eager desire to live high-spiritedly, holding hard to the deep-rooted faith in the immortality of their living.

"Ah, but what is life that we cherish it so? What is it that defies time's effort to bind it; that eludes pursuit, only to return and return eternally when we have ceased to be concerned?"

Once the students of a famous laboratory pressed their master for an answer and he set them a problem: "Take these barley-corns and analyse them. Now make some barley-corns complete, perfect, in their chemical elements. So. Now I shall plant some barley from my field and you plant the barley of the laboratory and we shall see."

From the barley of the field came new barley, but from the scientists' barley came no sign save silence. "What, then, did you leave out of your barley? Certainly no material element. 'Twas the life germ, the breath of the Creator."

We believe. We trust. We have faith in the breath of life that is breathed into our souls directly from the soul of the Creator—and we know we are here for some destined end and good. For God would have it so, and God is good.—*The Delineator.*

COMFORT the poor, protect and shelter the weak, and with all thy might right that which is wrong. Then shall the Lord love thee, and God Himself shall be thy great reward.—ALFRED THE GREAT.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

JAMES E. TALMAGE, Editor

THURSDAY, FEBRUARY 12, 1925

EDITORIAL

PROPER REGARD FOR SACRED THINGS

THE MODERN tendency in thought and action seems to be in a direction to encourage disregard for things sacred and holy. There is a school of thought, professedly Christian, that denies the Divinity of Jesus Christ; and other fundamental concepts of the Gospel. Certain clergymen openly declare that "Modernism" must supplant the old faith in God and the Bible. Frequently, announcements are made that this or that eminent divine has broken away from the fundamentals and an "infallible Bible." When spiritual leaders go so far, it is little wonder that men generally look at religion askance and ask themselves if there can be anything sacred, after all.

Schisms, such as are dividing almost every Protestant sect, could not occur in the Church of Jesus Christ, for the very questions that are perplexing the men of the day were answered authoritatively when this Church was founded. There can be no doubt in the heart of the Latter-day Saints regarding the Virgin Birth, the literalness of the Resurrection, or the Being of God. The very first vision vouchsafed in this dispensation was an effective answer to any misgivings on these subjects. In this regard, Latter-day Saints are singularly fortunate, and whilst the learning of the world is enmeshed in polemical disputations, the Church rests, happy in the knowledge given of God.

But, though the Church is secure from the storms that are beating against its neighbours, being in the world, it cannot look with equanimity upon troubled mankind. Bulwarks must be raised against contamination from the outside.

In associating with those who are taught that Christ was not the Only Begotten, as the Scriptures solemnly testify He was, members of the Church may come to look with increasing degrees of allowance upon the disregard for certain things, sacred in the eyes of the Lord. In so doing, they are sure to bring upon themselves and their posterity the attendant punishments the Lord has fixed for disobeying His will. It is well, therefore, to remember His admonition and guard against the drift of the times.

One of the practices of the day that is bringing men under Divine displeasure is their use, in vain, of the name of God. Pro-

fanity is a sin, heinous in His sight, mainly because of the thoughts motivating a man who profanes. The irreligious person merely disregards the principles of religion; but he that profanes exhibits open defiance of God and shows utter contempt for Him. He treats that which the believer holds sacred as profane and pronounces with an air of levity and indifference the things that are to the believer a source of reverence and comfort.

Early in the history of the Church, a revelation was given warning against the unauthorised or improper use of the name of Deity. In the Doctrine and Covenants we read: "Let all men beware how they take my name in their lips—For behold, verily I say, that many there be who are under this condemnation, who use the name of the Lord, and use it in vain, having not authority. . . . Remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit."

This admonition closely resembles that given centuries before to the children of Israel amid the thunderings of Mount Sinai, when the Lord declared that He would not hold him guiltless that taketh His name in vain.

Fortunately, in the Church there are but few using profanity; but though a man may not profane, he may offend by a too frequent use of the name of Deity. The Lord clearly indicated His will regarding this practice when He declared through Joseph the Prophet that the first or Melchizedek Priesthood, which is properly the Holy Priesthood after the Order of the Son of God, is called after the great High Priest, Melchizedek, "out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of His name." It is advisable, therefore, that the name and title of Deity be avoided as much as possible. In offering prayers, it is entirely out of place to repeat the name of the Father again and again. In general, the opening salutation and the closing benediction in the name of the Son should be the only times when the name of the Lord is used. The few prescribed prayers given to the latter-day Church, as with the example given the Apostles of old, are singularly free from the frequent repetition of the Lord's name. Private and community prayers should be in strict keeping with these examples.

Not only a reverence for the name of Deity, but for all things from above is to be enjoined. Latter-day Saints must not be led by the tendency of the day to treat lightly the things that are holy. In meeting to partake of the sacrament, or for other reasons, the true spirit of worship should permeate the house of assembly. Too frequently is there commotion preceding and following meetings that are in the name of the Lord. This is manifestly improper. Reverence should be shown to houses of worship that the Spirit of the Lord may be in attendance at all times.

Along other lines improvement can be made and precautions taken that Latter-day Saints do not partake of the irreverence that threatens because of certain "modern" conceptions. "Our actions toward sacred things are but the expressions of our feelings. God judges from the heart, and will not hold him guiltless who takes His name in vain."

G. Martin Hopfenbeck.

CONFERENCE APPOINTMENTS

The appointments for the annual conferences of the British Mission are as follows:

Norwich	Sunday, March	1,	1925.
Manchester	,,	,, 8,	,,
Leeds	,,	,, 15,	,,
Ulster	,,	,, 22,	,,
Liverpool	,,	,, 29,	,,
London	,,	April 5,	,,
Free State	,,	,, 12,	,,
Welsh	,,	,, 19,	,,
Hull	,,	,, 26,	,,
Birmingham	,,	May 3,	,,
Sheffield	,,	,, 10,	,,
Nottingham	,,	,, 17,	,,
Bristol	,,	,, 24,	,,
Newcastle	,,	,, 31,	,,
Scottish	,,	June 7,	,,

Conference Presidents are requested to make early arrangements for the meetings, and to submit their proposed programs to Mission headquarters. All members of the conference should be informed and public notice be given.

PREACHING THE GOSPEL BY RADIO

Earl J. Glade

Business Manager, Station K F P T, Salt Lake City, Utah.

Possibly the most convincing demonstration of the power of radio to convey the Gospel message was made at the late semi-annual conference of the Church. With the permission of the First Presidency, arrangements were effected to radiocast the entire proceedings.

This was done over radio station K F P T through direct wire to the main pulpit of the Tabernacle. It is no exaggeration to report that the result was very reassuring. Letters and cards,

as well as telegrams, received from various points in western America and Canada, were convincing evidence of how much this service was appreciated. Even in Salt Lake and Ogden there were many who reported having heard the conference proceedings, some for the first time in years, illness having prevented their attendance in numerous instances mentioned.

One of the most notable incidents was the case of President Penrose, who was ill and unable to be at the conference. After a receiving instrument had been placed in the Penrose home it was soon evident that the stricken man was in touch with the proceedings of the conference. As President Grant made the opening announcement, President Penrose said, "It is the President's voice!" Later on when the chorus sang, "School thy feelings, O my brother," and the melodious strains came right into the sick room with a clarity and power that would have characterised the singing had the artists been in the bedroom in person, tears were seen to run down the cheeks of the venerable Churchman as he said, "That is wonderful."

President Penrose commented on the power of radio to do for thousands of others—some ill, possibly, and unable to attend service in person; some remotely situated from Salt Lake—what it had done for him. As Station K F P T's representative left the Penrose home that evening, the great man said, "I certainly thank you; it has been one of the most thrilling experiences of my life."

There were no fewer than a dozen business houses in Salt Lake and Ogden where the services were being received over the radio and eagerly listened to by hundreds of people, many of whom had never heard such a service before.

Many interesting episodes occurred in connection with the radiocasting. During an afternoon service, Bishop Isaac P. Thunnel, of the Wasatch ward, had to leave the Tabernacle for an appointment at his place of business, on Main street. While there, over the radio, he heard President Grant call him to the stand, unaware, of course, that the bishop at that moment was not in the Tabernacle. In a few moments, the latter was able to report at the pulpit.

Arrangements have now been completed for the radiocasting of regular Sunday evening service each Sunday, at 9 o'clock, mountain time. The program consists of a twenty-five minute sermon and sacred music, consuming altogether about one hour. It is radiocast from the studio, at Station K F P T, an attractive, non-resonant chamber which is in large part responsible for the wondrous clarity with which these services are received. The services are in charge of Presiding Bishop Charles W. Nibley and his counselors.

President Grant inaugurated the services and has spoken a number of times. His voice carries with remarkable clearness

and power. Other speakers at this writing have been President Nephi L. Morris, who delivered an eloquent discourse entitled, "This is the Place," and Nephi Jensen, former president of the Canadian mission, who presented an eloquent tribute to the Prophet Joseph.

Hundreds of telegraphic, telephonic and written statements of appreciation have been received at the station and by the Presidency.

An idea of the extent of the area covered by this service is conveyed in the distance from which clear reception is reported. During the week of this writing letters have been received from Englewood, New Jersey; the Hawaiian Islands; Baltimore, Maryland; British Columbia; Sitka, Alaska; Denver, Iowa, and hundreds of other intermediate points in which reception is reported and appreciation expressed. Nearly every city in California has sent acknowledgment. The Northwest has also been especially responsive.

The power of such a means of intelligence-transmission is evident when one considers that of the many who listened only the smallest fraction sent acknowledgment of reception. To state that station K F P T had an audience of a million, according to radio experts, is no exaggeration.

Since the beginning of the services, the power of the station has been increased, and, in the very near future, it will be again augmented, so as to be comparable with the most powerful stations in America. It already is rated among the fifty finest stations in the United States, of which there are upwards of five hundred.

As a means of preaching the Gospel, the potentiality of radio is just coming to be understood. These programs of discourse and sacred music are brought to the very firesides of thousands of people who otherwise would be very difficult to reach. In the privacy of their own homes they are often willing, if not eager, to listen to the Gospel message. Many an indifferent person has openly admitted that radio has done more to convince him of the immortality of things and of the existence of Deity than any other intermediary.

Who can presage what the developments of the morrow will bring with this wondrous instrumentality that our Father in heaven, through His providence, has placed in our hands, reaching out as it does, to the ends of the earth?

Pity and fairness—two little words which, carried out, would embrace the utmost delicacies of the moral life—seem to me, not to rest on an unverifiable hypothesis, but on facts quite as irreversible as the perception that a pyramid will not stand on its apex.—George Eliot.

EXAMPLE

Elder George A. Baker (Ulster Conference)

When the eminent writer, Emerson, declared: "What you are thunders so loudly in my ears that I can't hear what you say," he sounded a mighty note to all of us. In the world to-day, a person is usually judged by his actions, despite the fact that he may possess eloquence of speech which would tend to overshadow the faults he may possess.

Man comes to earth endowed with certain natural tendencies to action. These we call instincts. One of the greatest of man's instincts is that of imitation. The child imitates sounds and thus learns to talk; he imitates actions and learns to walk, to write. He imitates good deeds and becomes good. In fact, we are largely what we are because of imitating the good example of others. This being the case, is it not true that we owe it to our associates to help them in like manner?

In answer to this, let us remember that our Lord is desirous that we, as His children, live exemplary lives at all times. He has promised us that by so doing we shall be made recipients of His choicest blessings.

There are so many different ways of setting a good example that it is not necessary to enumerate all of them. However, the following suggestions may be helpful:

(1) Live a clean life. The strength of being clean is one of the greatest factors in helping to make a success of life. Keep the Word of Wisdom strictly, that this bodily tabernacle may be a fit abode for the spirit dwelling therein.

(2) Read the Word of the Lord. To read His word is to associate in thought with Him, and to really know what He would have us do. "Search the scriptures; for in them ye think ye have eternal life."

(3) Do the duties assigned by those in authority. The consistent performance of religious obligations develops spirituality. Attend sacrament meetings, Sunday School, Mutual Improvement Association meetings and any other meetings set for members of the Church—they are all essential to the full development of the Spirit of the Gospel.

(4) Subscribe to all the principles of the Gospel. When firmly grounded in all the cardinal principles, a person is in a position to teach his fellowmen of the same and to inspire others with the Spirit of the Gospel, but not otherwise.

(5) Cultivate a real spirit of prayer. The ability to pray is the great test of a spiritual life. The promise: "Ask, and it shall be given you; seek, and ye shall find," was given only to those who ask in faith.

Example is one of the most efficient ways of preaching the

Gospel, and it is a means within the reach of all; both rich and poor, both bond and free.

Let us heed the admonition of the Apostle James who said: "Be ye doers of the word, and not hearers only, deceiving your own selves," that by so doing we may "let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven."

FROM THE MISSION FIELD

Baptism—A baptismal service was held at "Deseret," London, on the 25th ult., with President Emerson C. Willey presiding. Three candidates were baptised by Elder Ralph C. Jones. Confirmations were by President Willey and Elders Ernest H. Capel and Deveril B. Stewart.

President Talmage in the Nottingham Conference—President James E. Talmage spoke in the Sunday evening services in Nottingham on the 25th ult. He gave a stirring address, explaining many phases of the restored Gospel. President Talmage met with the officers and teachers of the Nottingham and the Hucknall branch, and gave them many helpful instructions.

Branch Conference—Branch conference was held at York (Hull Conference) on the 1st inst. Elder William G. Jackson was released as Branch President and Brother Gardham Stainton was appointed as his successor. Elder Jackson and Elder Ellis A. Hipwell will act as counselors to Brother Stainton. The services during the day were well attended, and much interest was manifest toward the work of the Lord. The speakers of the day were Elder J. Leland Behunin and President Kenneth A. Brady.

Socials—On the 21st ult., the South Shields Sunday School (Newcastle Conference) held its annual prize distribution social. Forty-nine juveniles were served refreshments, following which a tableau was given by the Sunday School children portraying the birth of the Saviour. Prizes were then given to the Sunday School pupils for their attendance and faithfulness during the past year. President William A. Monson and Elders C. Leland Davey, Alex Reed Moss, Ariel L. Crowley, Claude D. Wheeler and Wilford L. Hansen were in attendance.

A successful social was held at Cheltenham (Bristol Conference) on the 28th ult. A program of musical numbers was rendered, games were played and refreshments were served. There were in attendance Elders K. John Myers, Vernal G. Jones and Leroy E. Peterson.

Elders Labour in Country Villages—On the 20th ult., Elders Fred

G. Stoddard, Parley A. Peterson, E. Lee Nichols and David W. Eardley of the Leeds Conference took a trip into the northern part of Yorkshire. This part of the country has not been visited by Elders of the Church for ten years. On the first day the town of Skipton was visited and tracts were distributed. In the evening a successful street meeting was held. The spirit manifested was very good and many seemed interested in the Gospel message. On succeeding days other towns were tracted. In making this trip the Elders walked nearly sixty miles, visited four towns and several villages, distributed hundreds of tracts, sold sixty pamphlets and held one outdoor meeting. All four Elders said it was one of the finest experiences they have had, and that it brought to them a deeper realisation of the need of humility and reliance upon the Father for wisdom and guidance.

Arrivals and Appointments—The following missionaries arrived in Liverpool, Saturday, the 7th inst., per s.s. *Montcalm*, and have been assigned as follows:

For the British Mission—

Dean A. Barker, Panguitch, Utah, to the Norwich Conference.

John N. Fraser, Salt Lake City, Utah, to the Leeds Conference.

Eugene Henry Hall, Ogden, Utah, to the Newcastle Conference.

Robert E. Harvey, Casa Grande, Arizona, to the Manchester Conference.

For the French Mission—

Theodore Robinson, Beaver, Utah.

For the Netherlands Mission—

John Vander Werff, Ogden, Utah.

For the Swiss and German Mission—

Myron O. Bangerter, Bountiful, Utah.

James R. V. Chamberlin, Salt Lake City, Utah.

George W. Grimshaw, Enoch, Utah.

W. Maurice Hart, Ogden, Utah.

Lee W. Lund, Manti, Utah.

Elliott S. Wright, Ogden, Utah.

Meetings of Traveling Elders—The regular monthly Priesthood meeting of the Welsh Conference was held at Cardiff on the 31st ult. All the traveling Elders were present and reported progress in their various branches. Special interest was shown in the report of Elder Evan Arthur, who reported he had sold eleven Books of Mormon, over one hundred pamphlets, and had distributed tracts for over eighty hours during the month. Elder Gordon Burt Affleck gave a discourse showing the necessity and importance of genealogy work. President Hansen complimented the Elders on their work of the month.

The traveling Elders of the Nottingham Conference met in Priesthood meeting at Nottingham on the 31st ult., with President

Carl E. Pettersson presiding. Favourable reports were given of conditions existing in the branches. Elder Arthur L. Fuller gave a talk on the "Fifth Article of Faith."

The traveling Elders of the London Conference met in Priesthood meeting at "Deseret" on the 31st ult., with President Emerson C. Willey presiding. Elder Frederick Langton gave a short discourse on the necessity of visiting the sick and the poor. Elder Ralph C. Jones led in a discussion of "The Plan of Salvation for the Dead." The Elders gave favourable reports of the branches in which they were labouring.

TO-DAY

Upon the threshold of "to-day" I stand,—
It lies before me, fresh from God's own hand,
Without a blemish—mine, for good or ill.
But, if I trust to self, to my weak will,
To keep it spotless, I shall surely fail;
Thy strength and guidance can alone avail.
So now my heart goes out in earnest plea,
That, for to-day, Thou wilt abide with me.

Life's yesterdays forevermore have passed
Beyond my reach; and now, O Lord, Thou hast
Them in Thy keeping. Let Thy righteousness
Hide the dark stains they bear. Help me to press
On toward the mark. Humbly, dear Lord, I pray,
That, as each "morrow" merges in "to-day,"
I may surrender all I am to Thee,
And that Thy presence may abide with me.

For, so abiding, doubt and strife must cease.
With Thee to lead me on, the perfect peace
That passeth understanding I shall know;
Alike through calm and gale I needs must go
My way content. Then, on that morrow fair
Which brings deliverance, grant Thou my prayer—
That immortality my part may be.
So shall I evermore abide with Thee.

J. H.

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